

Allah TA'ALA

Ko "Uparwala" Ya "Allah Miyan" Kehna Kaisa?

Aala Hazrat, Sadarushshariah,
Muftiye Aazam -e- Hind,
Bahrul Uloom, Faqeeh -e- Millat,
Shaarahe Bukhari,
Hakeemul Ummat, Faiz -e- Millat
Rahimahumullah Ke Fatawa

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Aaj Kal Dekha Jata Hai Ke Kayi Log Daurane Gufatgu
Allah Ta'ala Ko Uparwala Ya Allah Miya Keh Dete
Hain Maslan Upar Wala Dekh Raha Hai, Allah Miya
Dene Wala Hai, Upar Wala Humare Saath Hai Waghaira

Ye Ek Bahut Badi Ghalati Hai Jis Se Bachna Bahut
Zaroori Hai

Allah Ta'ala Ko Upar Wala Ya Allah Miya Kehna
Sahih Nahi Hai Kayi Ulama -e- Kiram Ne Likha Hai
Ki Allah Ta'ala Ko Is Tarah Pukarna Jaayez Nahi
Hai, Chunache Kuch Ulama Ke Aqwal Darje Zail Hai



1) Aala Hazrat Imam Ahmad Raza Khan Rahimahullahu Ta'ala
Likhte Hai Ki Miya Ka Itlaaq Na Kiya Jaye Ke Woh Teen Mana
Rakhta Hai Un Me Se Do Rabbul Izzat Ke Liye Muhal Hai, Aaqa,
Shauhar Aur Mard Wa Aurat Me Zina Ka Dalal Lihaza Itlaaq
Mamnoo Aur Is Par Iftekhaar Jahal

(فتاویٰ رضویہ، ج 14، ص 615)

(2) Ek Aur Jagah Likhte Hai Ki, Sawal Me Isme Jalalat Ke
Lafz "Miya" Maktub Hai, Woh Mamnoo Wa Mayub Hai, Zuban Urdu
Me Miya Ke Teen Mana Hai Jis Me Do Allah Par Muhal Hai
Lihaza Is Ka Itlaaq Mahemood Nahi

(ایضاً، ص 276)

(3) Malfuzaat e Aalahazrat Me Bhi Hai Ki Zubane Urdu Me Miya
Ke Teen Mana Hai Un Me Se Do Aise Hai Jin Se Shaane
Uloohiyat Paak Munazzah Hai Aur Ek Ka Sidq Ho Sakta Hai To
Jab Lafz Do Khabees Mano Me Aur Ek Acche Mana Me Mushtarak
Thehra Aur Shara Me Warid Nahi To Zaate Baari Par Iska
Itlaaq Mamnoo Hoga
Is Ke Ek Mana Maula, Allah Ta'ala Beshaq Maula Hai Dusre
Mana Shauhar Ke Teesre Mana Zina Ka Dalal Ke Zani Aur Zaniya
Me Mutawassit Ho

(ملفوظات اعلیٰ حضرت، حصہ اول، ص 174)

(4) Khalifa -e- Aala Hazrat, Sadarushshariah, Hazrat Allama Mufti Amjad Ali Aazmi Alaihirrahma Likhte Hai Ki Allah Ta'alah Ko Miya Kehna Najaiz Hai Ki Miya Ka Ek Maana Shauhar Ke Hai

(فتاویٰ امجدیہ، ج 4، ص 418)

(5) Muftiye Azame Hind, Allama Mustafa Raza Khan Alaihirrahama Likhte Hai Ki Allah Ta'ala, Allah Azzawajjal, Allah Subhanahu, Allah Azza Shanahu Ya Jallah Shanahu Waghaira Kehna Chahiye, Miya Na Kehna Chahiye Awaam Me Ye Lafz Bola Jata Hai, Unhe Is Se Ehtiraz Karna Chahiye, Tafseel Ke Liye Ahkame Shariat Dekhe Isme Alahazrat Rahimahullahu Ta'ala Ne Mufasssal Tahereer Farmaya Hai (Miya) Bolna Gunah Nahi Magar Ye Lafz Us Ki Janab Me Bolna Bura Hai Us Ki Shan Wa Izzat Ke Laaye Nahin

(فتاویٰ مصطفویہ، ص 32)

(6) Shaarahe Bukhari, Allama Mufti Shariful Haq Amjadi Rahimahullahu Ta'ala Likhte Hai Ki Is Baare Me Mutaqaddimeen Ki Kitabo Me Kuch Nahin Mujaddide Aazam, Aalahazrat Imam Ahmad Raza Rahimahullahu Ta'ala Ne Apne Fatawe Me Farmaya Hai Ki Allah Azzawajjal Ko Miya Kahena Mana Hai, Wajah Ye Hai Ki Miya Ke Teen Mana Hai, Maalik, Shauhar Aur Zina Ka Dalal Jis Lafz Ke Chand Maana Ho Aur Kuch Muaani Khabees Ho Woh Lafz Shara Me Warid Na Ho To Us Ka Itlaaq Allah Azzawajalla Par Mana Hai

Allama Shami Ne Farmaya :

ایہام معنی المحال کاف للمنع (رد المحتار، ج 9، ص 567)

Is Ki Misal "Raina" Hai, Huzur ﷺ Ke Irshadaat Jab Sahaba -e- Kiram Acchi Tarah Sun Na Paate Ya Samajh Na Pate To Arz Karte "Raina" Yani Humari Riyayat Farmaye

Yahud Ki Lugat Me Raina Ke Maane Bewaqoof Ke Hai, Yahud Bhi Raina, Raina Kehne Lage Aur Woh Us Maana -e- Khabees Ki Niyat Se Kehte The Allah Azzawajjal Ne Raina Kehne Se Sahaba

-e- Kiram Ko Mana Faramaya Aur Hukm Hua Ki Unzurna Kaho Isi Tarah Yahan Bhi Khatra Hai Aap Allah Azzawajjal Ko Miya Kahe Aap Ki Niyat Malik Ki Hogi Lekin Koi Dahariya Be Deen Dusre Khabis Maane Ki Niyyat Se Kahe To Kaun Rokega Woh Keh Dega Ki Aap Bhi To Kehte Hai Is Liye Aise Alfaz Ke Istemaal Ki Ijazat Nahi

(فتاویٰ شارح بحاری، ج 1، ص 137)

(7) Aap Rahimahullah Ek Dusri Jagah Likhte Hai Ki Allah Azzawajjal Par Lafz Miya Ke Itlaaq Ko Haram Kisi Ne Bhi Nahi Likha Hai Sirf Mamnoo Likha Hai Aur Har Mamnoo Haram Nahi Hota, Mamnoo Makroohe Tanzihi Ko Bhi Shamil Hai Balki Hazrat Muftiye Aazame Hind Rahimahullahu Ta'ala Ne Apne Fatawe Me Tashrih Farmai Hai "Gunah Nahi Magar Ye Lafz Us Ki Janab Me Bolna Bura Hai Us Ki Shaano Izzat Ke Layek Nahi"

(ایضاً، ص 138)

(8) Hazrat Allama Mufti Ismayeel Husain Noorani Rahimahullahu Ta'ala Likhte Hai Ki Muslmano Ka Muttafiqa Aqida Hai Ki Allah Ta'ala Zamaan Wa Makaan Se Paak Hai Kyuki Allah Ta'alah Khaliq Hai Aur Zamaan Wa Makan Makhlook Hai Allama Ali Bin Sultan Muhammad Al Qaari Alaihirrahama Likhte Hai :

انه سبحانه ليس في مكان ولا في زمان من الازمنة لان الزمان
والمكان من جملة المخلوقات وهو سبحانه كان موجودا في الازل ولم
يكن معه شيء من الموجودات (شرح الفقه الاكبر، ص 35)

Yani Allah Azzawajjal Kisi Jagah Aur Zamane Ke Saath Muttasif Hone Se Paak Hai Kyuki Zamana Aur Jagah Makhlooq Me Se Hai Jab Ki Allah Ta'ala Ki Zaat Azal Se Hai Yani Us Waqt Se Jab Zamana Aur Jagah Aur Koi Bhi Chiz Maujood Nahi Thi

Allama Fazle Rasool Badayuni Alaihirrahama Likhte Hai :

لما ثبت انتفاء الجسمية بالمعنى المذكور ثبت انتفاء لوازمها
فليس سبحانه بذي لون ولا رائحة ولا صورة ولا شكل ولا متناه ولا
حال في شيء ولا محل (المعتقد المنتقد، ص 65)

Yani Jab Allah Ta'ala Ka Jism Se Paak Hona Sabit Ho Gaya To Jism
Ki Lawazimaat Se Paak Hona Bhi Sabit Ho Gaya Lihaza Allah
Azzawajjal Kisi Qism Ki Rangat, Mahek, Shaql Aur Surat Se Paak
Hai

Na Is Ki Koi Inteha Hai Na Kisi Chiz Ke Andar Hulul Kiye Hue Hai
Aur Na Woh Kisi Muayyan Jagah Se Muttasif Hai

Humare Zamane Me Log Allah Ta'ala Ke Liye Umooman "Upar Wala"
Ke Alfaz Istemaal Kar Jate Hai (Maslan Kehte Hai Ki Upar Wala
Dekh Raha Hai) Ya Allah Ke Kisi Qaul Ko Bayan Karte Hue Aasman
Ki Taraf Ishara Karte Hai Ya Fariyaad Aur Dua Karte Hue Aasman
Ki Taraf Dekhte Hai In Tamam Surato Me Logo Ka Aqida Aur
Maqsad Allah Ta'ala Ki Bulandi Ko Zahir Karna Hota Hai Agar
Waqai Aisa Hai To Ye Kufr Nahi Hai Warna Aasman Ki Taraf Haath
Utha Kar Dua Karna Bhi Mamnoo Ho Jayega

Allama Fazle Rasool Rahimahullah Likhte Hai :
Aasman Agarche Bulandi Ki Ek Jagah Hai Lekin Log Us Ki Taraf
Haath Utha Kar Isliye Dua Karte Hai Ki Woh Dua Ka Qibla Hai
Jis Tarah Kaaba Sharif Namaz Ka Qibla Hai Jab Ki Jis Ki Ibadat
Ho Rahi Hai Woh Kaaba Me Ya Aasmano Me Thaherne Se Paak Hai

(ايضاً، ص 66)

Agar Koi Allah Ta'ala Ko Upar Wala Kehta Hai To Fauran Use
Kafir Nahi Kaha Jayega Jab Tak Ki Tehqeeq Na Ho Jaye Ki Us Ne
Apne Jumle Se Kya Muraad Liya Hai

Hazrat Muaawiya Bin Hakam Radiallaho Ta'ala Anho Apni Baandi
Ko Le Kar Huzur ﷺ Ki Bargaah Me Hazir Hue Aap ﷺ Ne Us Baandi
Se Us Ki Iman Ki Tehqeeq Ke Liye Pucha Ki Allah Kahan Hai? Us
Ne Kaha Aasman Me
Aap ﷺ Ne Puchha Ki Main Kaun Hoon?

Us Ne Kaha Ki Aap Allah Ke Rasool Hain
Huzur ﷺ Ne Hazrat Muawiya Se Farmaya Ki Is Ko Aazad Kar Do, Ye
Musalman Hai

(سنن ابوداؤد، ر930)

Is Hadees Me Baandi Ne Kaha Ki "Aasman Me" Aur Is Se Baandi Ka
Maqsad Jehat Aur Jagah Ka Taiyyun Nahi Tha Balki Ye Batana Tha
Ki Zameen Ki Tarah Aasman Me Bhi Us Ki Ibadat Ki Jati Hai
Chuki Us Ka Maqsad Jagah Ka Taiyyun Nahi Tha Isi Liye Nabiye
Kareem ﷺ Ne Use Musalman Qarar Diya, Haan Agr Kisi Shakhs Ka
Maqsad Allah Azzawajal Ke Liye Jagah Ko Sabit Karna Ho To Aise
Shakhs Ko Tauba Aur Tajdide Iman Ka Hukm Diya Jayega, Hazrat
Allama Amjad Ali Aazmi Rahimahullahu Ta'alah Fatawa Qazi Khan
Ke Hawale Se Likhte Hai Ki Khuda Ke Liye Makan (Jagah) Sabit
Karna Kufr Hai Ki Woh Makan Se Paak Hai, Ye Kehna Ki Upar
Khuda Hai Niche Tum, Ye Kalima Kufr Hai (بہار شریعت)

(انوار الفتاوی، ص98)

(9) Ek Aur Maqam Par Likhte Hai Ki Allah Ta'ala Ko Miya Kehna
Durust Nahi Hai, Ulama Ne Is Se Bahut Mumana'at Farmayi Hai

(فتاویٰ امجدیہ، ج4، ص418)

Miya Ka Ek Maana Shauhar Bhi Hai Aur Allah Azzawajal Ki Taraf
Aise Lafz Ki Nisbat Karna Durust Nahi Hai Jis Me Allah
Azzawajal Ki Shaan Ke Namunasib Maana Ka Shaiba Maujood Ho

(ایضاً، ص100)

(10) Bahrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi
Alaihirrahema Likhte Hai Ki Allah Ta'ala Ke Liye Miya Lafz
Nahi Bolna Chahiye Ki Is Lafz Ke Aise Maana Bhi Aate Hai Jin
Ka Itlaaq Baari Ta'ala Par Jaiz Nahin

(فتاویٰ بحر العلوم، ج5، ص306)

(11) Faqeehe Millat, Hazrat Allama Mufti Jalaluddin Ahmad Amjadi Alaihirrahama Likhte Hai Ki, Allah Ta'ala Ko Upar Wala Bolna Kufr Hai Kyuki Is Se Jehat Ka Suboot Hota Hai Aur Us Ki Zaat Jehat Se Paak Hai Jaisa Ki Allama Saadduddin Taftazaani Alaihirrahama Ne Taherir Farmaya :

إذا لم يكن في مكان لم يكن في جهة لا علوا سفلا ولا غيرهما

(شرح عقائد نسفی، ص 33)

Lekin Agar Koi Shakhs Allah Ta'alah Ko Upar Wala Bulandi Wa Bartari Ke Maana Me Kahe To Use Kafir Na Kahege Magar Is Ko Bura Hi Janege Aur Qail Ko Is Se Rokege

(فتاویٰ فیض الرسول، ج 1، ص 44)

(12) Hakeemul Ummat, Allama Mufti Ahmad Yaar Khan Naeemi Alaihirrahama Likhte Hai Ke Allah Ta'ala Ko Miya Nahi Kehna Chahaiye Kyuki Urdu Me Miya Malik Ko Bhi Kahete Hai Aur Shauhar Ko Bhi, Shauhar Hone Se Allah Paak Hai Jis Lafz Me Acche Bure Dono Tarah Ke Maana Ho Us Ka Istemaal Haq Ta'ala Ke Liye Nahi Karna Chahiye Nabiye Kareem ﷺ Ki Bargaah Me Lafz Raina Bolne Se Roka Gaya Tha Kyuki Is Ke Do Muaani Hai, Ek Accha Aur Ek Bura To Jab Bargaah -e- Risalat Me Mushtarak Lafz Ka Istemaal Jaiz Nahi To Phir Zaate Baari Ta'ala To Arfa O Aala Hai

(فتاویٰ نعیمی، ص 107 ملخصاً)

(13) Faiz -e- Millat, Hazrat Allama Mufti Faiz Ahmad Owaisi Alaihirrahama Likhte Hai Ki Allah Ta'ala Ko Miya Kehna Na Munasib Hai Kyuki Humare Urf Me Miya Kahi Baap Ko Kahi Shauhar Ko Kaha Jata Hai, Urf Shara Par Ghalba Rakhta Hai Chunche Allama Shami Rahimahullah Ne Is Mauzoo Par Mustaqil Ek Kitab Banam "Nashrul Urf" Likhi Hai Ye Lafz Allah Ta'ala Ke Liye Istemaal Nahin Karna Chahiye Agarche In Dono Maano Me "Allah Miya" Na Kahe Lekin Taaham Urf Ke Khilaf Hai Is Liye Aise Lafz Se Ehtiraz Lazim Hai

(فتاویٰ اویسیہ، ج 1، ص 27)

(14) Hazrat Allama Professor Mufti Munibur Rahman Likhte Hai Ki Surah Bani Israyeel Ki Aayat Number 110 Me Irshade Baari Ta'ala Hai :

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ

Tarjuma : Aye Rasool Aap Keh Dijiye Ki Tum Allah Keh Kar Pukaro Ya Rahman Keh Kar Pukaro Jis Naam Se Bhi Aap Pukaro Us Ke Sab Hi Naam Acche Hain

Allah Ta'ala Ki Zaat Ko Taabir Karne Ke Liye Isme Zaat "Allah" Hai Is Ke Qareeb Tar Sifaati Naam "Rahman" Baaqi Is Ke Bahut Se Sifaati Naam Hai Jo Quran O Hadees Me Mazkoor Hai Masalan Sattar, Gaffaar, Rauf, Rahim Waghaira

Allah Ta'ala Ki Zaat Ko Taabir Karne Ke Liye Jo Bhi Asma Wa Sifaat Aur Kalimaat Istemaal Kiye Jaye Un Ke Liye Zaroori Hai Ki Zaat Baari Ta'ala Ke Shayane Shaan Ho "Miya" Aur "Sai" Aise Kalimaat Allah Ta'ala Ki Zaat Ke Shayane Shaan Nahi Hai Kyuki Agarche Istemaal Karne Wala Unhe Acche Maano Me Istemaal Kar Raha Ho Lekin Un Kamtar Muaani Ka Wahem Paida Ho Sakta Hai Isi Liye Allah Ta'ala Ke Isme Jalalat Ke Saath In Kalimaat Ka Istemaal Durust Nahi Hai Balki Allah Ta'ala, Allah Jalla Shanahu Aur Allah Subhanahu Wa Ta'ala Ya Baari Ta'ala Kalimaat Istemaal Karna Chahiyein

Zel Me Hum Kutube Lughat Ke Hawale Se Lafz "Miya" Aur "Sai" Ke Maana Darj Kar Rahe Hai, Mulahiza Farmaiye

Miya : Urdu Zuban Me Shauhar, Khwaja Sara, Ek Kalima Jis Se Barabar Wale Ya Apne Se Kam Darje Shakhs Ko Khitab Karte Hai, Beta Waghaira Maano Me Bhi Istemaal Hota Hai

(فتاویٰ اللغات، فیروز اللغات)

Sai : Khawind, Faqeer, Bhikari Waghaira Me Istemaal Hota Hai

(فتاویٰ اللغات)

In Muaani Se Aap Bakhubi Andaza Laga Sakte Hai Ki Allah Ta'ala Ke Shayane Shaan Nahi Hai, In Me Se Baaz Maani Aise Hai Jo Zaate Baari Ta'ala Ke Liye Naqs Aur Ihaanat Ka Pahu Rakhte Hai Lihaza Humari Raaye Me "Allah Miya" Aur "Allah Sai" Aise Kalimaat Bolne Se Bilkul Gurez Karna Chahiye Aur Apne Gharo, Daftar, Majalis Aur Apne Bacchon Ke Saath Gufatgu Me Allah Ta'ala Ka Zikr Karte Waqt Is Se Ahetiyaat Karna Chahiye Allah Ta'ala Ki Shaane Jalalat Bahut Bulandtar Hai Woh Har Naqs, Aib Aur Kamzori Se Paak Hai Irshade Baari Ta'ala Hai :

سبحن ربك رب العزة عما يصفون (الصفات)

"Aap Ka Rab Jo Badi Izzat Wala Hai, Har Us Aib Se Paak Hai Jo Woh Bayan Karte Hai"

Zaate Paak Risalate Ma'ab ﷺ Ke Liye Bhi Allah Jalla Shanahu Ne Aisa Do Maano Waala Kalima Istemaal Karne Se Mana Farmaya Hai Jis Ke Maana Shaane Risalat Ke Mutabiq Na Ho Khwah Istemaal Karne Wale Ki Niyyat Bhi Durust Ho Lekin Is Se Koi Badniyyat, Badmazhab Aur Badteenat Shakhs Door Ka Aisa Maan Murad Le Sakta Hai, Jis Se Ihaanat Aur Be Adabi Ka Pahu Nikalata Ho, Allah Ta'ala Ka Irshad Hai :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا

لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (البقرة: 104)

"Aye Iman Walo! (Agar Daurane Kalam Rasool Kareem ﷺ Ko Apni Janib Mutawajjeh Karna Chaho To) Raina Na Kaho Balki Unzurna Kaho Aur (Adab Ka Takaza Ye Hai Ki Rasoolullah ﷺ Ki Baat Ko) Khub Tawajjoh Se Suno (Taki Unhe Dobara Batane Ki Zahemat Na Deni Padhe)

(تفهيم المسائل، ج 1، ص 29)

Mazkoora Fatawe Se Bilkul Wazeh Ho Jata Hai Ki Allah Ta'ala Ko
Upar Wala Ya Allah Miya Kehna Jaiz Nahi Hai Balki Baaz Surto
Me Khatarnaak Bhi Sabit Ho Sakta Hai
Miya Kehna Haram To Nahi Hai Lekin Mana Hai Kyuki Is Ke Maano
Me Bure Maana Bhi Maujood Hai Jin Ka Itlaaq Zaate Baari Ta'ala
Par Hargiz Jaiz Nahi Hai
Allah Ta'alah Ko Upar Wala Kehna Sakht Najaiz Hai Kyuki Is Se
Jehat Ka Suboot Hota Hai Aur Allah Ta'ala Upar Ya Niche Hone
Se Paak Hai Humein Allah Ta'ala Ko Un Namon Ke Saath Pukarna
Chahiye Jo Shara Me Warid Hain Ya Jise Ulama Ne Pasand
Farmaya Hai Aur Aise Naam Se Bachna Chahiye Jin Me Tauheen Ka
Shaibaa Bhi Maujood Ho



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